

*A*  
**S P E E C H**

**DELIVERED IN**

**THE STARRE-CHAMBER,**

**ON WEDNESDAY, THE XIV<sup>th</sup>**  
**of JUNE, MDCXXXVII.**

**AT THE CENSURE,**

Of { *John Bastwick,*  
*Henry Burton, and*  
*William Prinn;*

**Concerning pretended Innovations**  
**in the CHURCH.**

---

*By the most reverend Father in God,*

**WILLIAM,**

**L. Archbishop of Canterbury His Grace.**

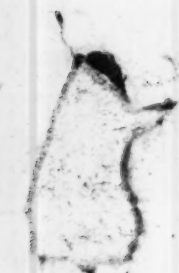
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**DUBLIN,**

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TO  
HIS MOST SACRED  
MAIESTIE,

CHARLES;

BY THE GRACE OF GOD,  
*King of Great Brittain, France, and*  
Ireland, DEFENDER of  
the Faith, &c.

Most Gracious and Dread Sovereigne;



*Had no purpose to come in Print,  
but Your Majestly commaunds it,  
and I obey. Most sorry I am for the  
Occasion, that induced me to speake,  
and that since hath moved You to com-  
maund me to Print. Nor am I ignorant that many things,  
while they are spoken and passe by the Eare but once,  
give great content; which when they come to the Eyes  
of men, and their often scanning, may lye open to some  
exceptions. This may fall to my lot in this particular, and  
very easily, considering my many diversions, & the little  
time I could snatch from other Imployment to attend*

this. Yet choose I rather to obey Your Majesty, than to sacrifice to mine owne privacy and content.

Since then this Speech uttered in publicke, in the Star-Chamber ~~ust~~ now come to be more publicke in Print; I humbly desire Your Sacred Majesty to protect me, and it<sup>l</sup>, from the undeserved Calumny of those men, whose mouthes are speares and arrowes, and their Tongues a sharpe sword. Psal. 57. Though as the wise-man speakes, their foolish mouthes have already called for their owne stripes, and their lippes (and pennes) beene a snare for their soules, Prov. 18.

The Occasion which led me to this Speech is knowne. There have of late beene divers Libells spread against the Prelates of this Church. And they have not beene more bitter, which is the shame of these raging waves, than they are utterly false, which is Our happinesse. But I must humbly beseech Your Majesty to consider, that 'tis not VVe onely, that is, the Bishops, that are stricke at, but through our sides, Your Majesty, Your Honor, Your Safety, Your Religion, is impeached. For what safety can You expect, if You loose the hearts of Your people? And how can You retaine their hearts, if You change their Religion into superstition? And what Honour can You hope for, either Present, or derivative to Posterity if you attend your Government no better then to suffer Your Prelates to put this change upon You? And what Majesty can any Prince retayne, if  
he

Psal. 57. 4.

Prov. 18. 6. 7.

Iude v. 13.



he loose his Honour and his People?

GOD be thanked 'Tis in all points otherwise with You: For God hath blessed You with a Religious heart, and not subject to change. And He hath filled You with Honour in the Eyes of your People: And by their Love and dutifulnesse, He hath made You safe: So that Your Majesty is upheld and your Crowne flourishing in the Eyes of Christendome. And God forbid any Libellous blast at home from the Tongues or Pennes of a few, should shrivell up any growth of these.

We have received, and daily doe receive from GOD, many and great Blessings by You. And I hope they are not many that are unthankfull to You, or to God for you. And that there should be none in a Populous Nation, even Enemies to their owne happinesse, cannot be expected. Yet I shall desire, even these to call themselves to an account, and to remember, that Blasphemy against God, and Slandering the footsteps of his Anointed are joyned together, P<sup>sa</sup>. 89. For he that blasphemeth God, will never sticke at the slander of his Prince. And he that gives himselfe the Liberty to slander his Prince, will quickly ascend to the next highest and Blaspheme God.

William  
Morrison

P<sup>sa</sup>. 89. ver. 30.  
Wherewith  
thine Enemies  
have blasphem-  
ed Thee, and  
slandered the  
footsteps of  
Thine Anoin-  
ted.

But then, as I desire them to remember, so I doe most humbly beseech your Majesty to account with your selfe too: And not to measure your peoples love by the unworthinesse of these few. For a loyall and obedient



people you have, and such as will spare nor Lively-  
hood, nor Life, to doe you service: And are joyed at the  
heart to see the Moderation of your Government and  
your constancy to mainetaine Religion, and your Piety  
in Exempling it.

And as I thus beseech You for your People in ge-  
nerall, so doe I particularly for the three Professions  
which have a little suffer'd in these three most Notori-  
ous Libellers Persons.

And first for my owne Profession, I humbly begge of  
your Majesty to thinke M Burton hath not in this ma-  
ny followers, and am heartily sorry he would needs lead.  
The best is, your Majesty knowes what made his Ran-  
cour swell; He say no more.

And for the Law, I truly honor it with my heart,  
and believe Mr. Prynn may seeke all the Iunes of  
Court, (and with a Candle too if he will) and scarce  
find such a Malevolent as himselfe against State and  
Church. And because he hath so frequently thrust mista-  
ken Law into these Pamphlets, to wrong the Gover-  
nors of the Church, and abuse your good and well-min-  
ded people, and makes Burton and Bastwick utter  
Law which, God knowes, they understand not, (for I  
doubt his Pen is in all the Pamphlets,) I doe humbly in  
the Churches name desire of your Majesty, that it may  
be resolved by all the Reverend Judges of ENGLAND,  
and then published by Your Majesty, That our kee-  
ping

ping Courts, and issuing Proceſſe in our owne Names,  
and the like Exceptions formerly taken, and now renew-  
ed, are not againſt the Lawes of the Realme, (as 'tis  
moſt certaine they are not) That ſo the Church-Gover-  
nours may goe on cheerefully in their duetie, and the  
peoples mindes bee quieted by this aſſurance, that  
neither the Law, nor their Libertie, as Subjects, is  
thereby infringed.

And for Phyſicke, the Profeſſion is honourable, and  
ſafe; and I know the Profeſſors of it will remember that  
Corpus humanum, mans body, is that, about which Art  
is conuerſant, not Corpus Eccleſiaſticum, or Politi-  
cum, the Body of the Church, State, or Common-wealth.  
Baſtwick onely hath beene bold that way. But the Pro-  
verbe in the Goſpell, in the fourth of S. Luke is all He  
ſay to him, Medice, cura teipſum, Phyſician heale thy ſelfe. S. Luke 4. 33.  
And yet let me tell Your Maieſty, I beleeve hee  
both gained more by making the Church a Patient, than  
by all the Patients he ever had beſide.

SIR, both my ſelfe, and my brethren have beene  
every courſely uſed by the tongues and pennes of theſe  
men, yet ſhall I never give your Maieſty any ſower  
counſell; I ſhall rather magnifie your Clemencie, that  
proceeded with theſe Offenders in a Court of Mercie  
as well as Juſtice: Since (as the Reverend Iudges  
then declared) you might have juſtly called the Offen-  
dors



dors into another Court, and put them to it in a way  
that might have exacted their Lives, for their stirring  
(as much as in them lay) of mutinie and sedition.

Yet this I shall be bold to say, and your Maiesty may  
consider of it in your *W*isdom; That one way of Go-  
vernment is not alwayes either fit or safe, when the  
Humors of the people are in a continuall Change.  
Especially, when such men as these shall worke upon  
your people, and labour to infuse into them such malig-  
nant Principles, to introduce a Parity in the Church  
or Common-wealth. Et, si non satis sua sponte in-  
surgent, instigare, and to spur on such among them as  
are to sharply set already: And by this meanes make and  
prepare all advantages for the Roman party to scoorne  
Us, and pervert them.

I pray God bleesse Your Maiesty, Your Royall  
Consort, and Your hopefull Posterity, That you may  
Live in happinesse; Governe with *W*isdom; Support  
your people by Iustice; Relieve them by Mercy; Defend  
them by power and successe; And Guide them in the  
true Religion by your *L*oves and most Religious Ex-  
ample, all the long and lasting dayes of your Life: which  
are and shall be the daily prayers of

Your Sacred Maiesties most loyall  
Subiect, and most dutifull servant,  
as most bound,

*W. Cant.*





# MY LORDS,



Shall not need to speake of the infamous course of *Libelling* in any kind:

Nor of the punishment of it, which in some cases was *Capitall* by the *Imperiall Lawes*. As appeares \* :

\* Cod. L. T.

Nor how *patiently* some great <sup>36.</sup> Men, very great men indeed, have

borne *Animo civili* (that's *Sueton*: his word \*) *laceratam existimationem*, The tearing & rending of their credit and reputation, with a gentle, nay, a generous minde.

\* In Jul. c. 75.

But of all *Libels*, they are most *odious* which pretend *Religion*: As if that of all things did desire to be defended by a *Mouth that is like an open Sepulcher*, or by a *Pen that is made of a sick and a loathsome Quill*.

There were times when *Persecutions* were great in the *Church*, even to exceede *Barbarity* it selfe: did any *Martyr* or *Confessor*, in those times, *Libell* the *Governors*? Surely, no; not one of them to my best *Remembrance*: yet these com-  
plaine of *Persecution* without all shew of cause; and in the meane time *Libell* & rayle without all measure. So little of kin are they to those which *suffer for Christ*, or the least part of *Christian Religion*.

*My Lords*, it is not every mans spirit to hold up against the *Venome* which *Libellers* spit. For *S. Ambrose*, who was a stout & a worthy *Prelate*, tells us, not that himselfe, but that a farre greater Man than he, that's *K. DAVID*, had  
found

\* In Apol. 1.  
David. c. 6.

found out (so it seemes in his judgement 'twas no matter of ordinary ability) *Grande Inuentum*, a great and mighty invention, how to swallow and put off those bitter *Contumelies* of the *Tongue*\*: and those of the *Pen* are no whit lesse, & spread farther. And it was a great one indeed, and well be-seemed the greatnesse of *DAVID*. But I think it will be far better for me to looke upward, and practise it, than to looke downward, and discourse upon it.

\* Ad Ocean.  
de Ferend.  
Opprob.

In the meane time I shall remember what an *Antient* under the name of *S. Hierom* tells me\*, *Indignum est & praposterum*, 'Tis unworthy in it selfe, and preposterous in demeanour for a man to be ashamed for doing good, because other men glory in speaking ill.

And I can say it clearly and truely, as in the presence of God, I have done nothing, as a *Prelate*, to the uttermost of what I am conscious, but with a single heart, and with a sincere intention for the good Government and Honour of the Church; and the maintenance of the *Orthodox Truth* and Religion of *CHRIST* professed, established, and maintayned in this Church of England.

For my care of this Church, reducing of it into Order, the upholding of the *Externall Worship* of GOD in it, and the setting of it to the Rules of its first Reformation, are the causes (and the sole causes, what ever are pretended) of all this malicious Storme, which hath lowred so black upon Me, and some of my Brethren. And in the meantime, they which are the only, or the chief *Innovators* of the *Christian world*, having nothing to say, accuse us of *Innovation*; They themselves and their Complices in the meane time being the greatest *Innovators* that the *Christian world* hath almost ever knowne. I deny not but others have spread more dangerous Errors in the Church of *CHRIST*; but no men, in any age of it, have beene more guilty of *Innovation* than they, while themselves cry out against it: *Quis tulit Gracchos?*

And



And I said well, *Quis tulerit Gracchos?* For 'tis most apparent to any man that will not winke, that the *Intention* of these men, and their *Abettors*, was and is to raise a *Sedition*, being as great *Incendiaries* in the *State* (where they get power) as they have ever beene in the *Church*; *Novatian* himselfe hardly greater.

Our maine *Crime* is (would they all speake out, as some of them doe) that we are *Bishops*; were we not so, some of us might be as *passable* as other men. Burton's Apol. P. 110.

And a great trouble 'tis to them, that wee maintaine that our *Calling of Bishops* is *Iure Divino*, by *Divine Right*: Of this I have said enough, and in this place, in *Leightons Case*, nor will I repeate. Onely this I will say, and abide by it, that the *Calling of Bishops* is *Iure Divino*, by *Divine Right*, though not all *Adjuncts* to their calling. And this I say in as direct *opposition* to the *Church of Rome*, as to the *Puritan humor*.

And I say farther, that from the *Apostles times*, in all ages, in all places, the *Church of CHRIST* was governed by *Bishops*: And *Lay-Elders* never heard of, till *Calvins* new-fangled device at *Geneva*.

Now this is made by these men, as if it were *contra Regem*, against the King, in right or in power.

But that's a meere ignorant shift; for our being *Bishops*, *Iure Divino*, by *Divine Right*, takes nothing from the Kings *Right or power over us*. For though our *Office* be from *God* and *CHRIST* immediately, yet may wee not exercise that power, either of *Order* or *Jurisdiction*, but as *God* hath appointed us, that is, not in His *Majesties*, or any *Christian Kings Kingdomes*, but by and under the power of the King given us so to doe.

And were this a good *Argument* against us, as *Bishops*, it must needs bee good against *Priests* and *Ministers* too; for themselves grant, that their *Calling* is *Iure Divino*, by *Di-*



vine Right; and yet I hope they will not say, that to bee *Priests & Ministers* is against the King, or any His Royall *Prerogatives*.

Next, suppose our *Callings*, as *Bishops*, could not be made good *Iure Divino*, by Divine Right; yet *Iure Ecclesiastico*, by Ecclesiasticall Right it cannot bee denyed. And heere in *England* the *Bishops* are confirmed, both in their power and meanes, by *Act of Parliament*. So that heere we stand in as good case, as the present *Laws* of the *Realme* can make us. And so wee must stand, till the *Laws* shall bee repealed by the same *Power* that made them.

Now then, suppose we had no other string to hold by ( I say suppose this, but I grant it not ) yet no man can *Libell* against our *Calling* ( as these men doe ) bee it in *Pulpit*, *Print*, or otherwise, but he *Libels* against the King and the State, by whose *Laws* wee are established. Therefore, all these *Libels*, so farre forth as they are against our *Calling*, are against the King and the Law, and can have no other purpose, than to stirre up *sedition* among the people.

If these men had any other intention, or if they had any Christian or charitable desire, to reforme anything amisse; why did they not modestly *Petition* His Majesty about it, that in his *Princely* wisdom he might set all things right, in a *Iust* and *Orderly* manner? But this was neither their intention, nor way. For one clamours out of his *Pulpit*, and all of them from the *Presse*, and in a most virulent and *unchristian* manner set themselves to make a *heat* among the people; and so by *Mutiny*, to effect that, which by Law they cannot. And, by most false and unjust *Calumnies* to defame both our *Callings* and *Persons*. But for my part, as I pittie their rage, so I heartily pray God to forgive their malice.

No *Nation* hath ever appeared more jealous of Religion, than the people of *England* have ever beene. And their zeale for Gods glory hath beene, and at this day is a great bo-

near to them. But this Zeale of theirs, hath not beene at all times and in all persons, alike guided by knowledge. Now Zeale, as it is of excellent use, where it sees it's way; so is it very dangerous company, where it goes on in the darke: And these men, knowing the Disposition of the people have laboured nothing more, than to mis-informe their knowledge, and mis-guide their Zeale, and so to fire that into a sedition, in hope that they, whom they causelley hate, might miscarry in it.

You may see it in the Example of S. Paul himselfe, whose very zeale in the darknes of his Understanding, which he then had made him persecute christ and his church, Act. 23. 3. 4. And he was very dangerous company then; for he breathed out threatnings against the Disciples, Act 9. 1. So true is that of S. Greg. Naz. Oras. 21. Zelus iracundiam accendit: All zeale puts an edge to anger it selfe. And that must needs be dangerous in the darke.

\* Page 5.

For the maine scope of these Libells is, to kindle a zealousie in mens mindes, that there are some great plots in hand, dangerous plots (so sayes M. Burton expressly) to change the Orthodox Religion established in England; and to bring in, I know not what, Romish superstition in the roome of it. As if the externall decent worship of God could not be upheld in this Kingdome, without bringing in of Popery.

Now by this Art of theirs, give me leave to tell you, that the King is most desperately abused and wounded in the minds of his people; and the Prelates shamefully.

The King most desperately: for there is not a more cunning trick in the world, to withdraw the peoples hearts from their Sovereigne, than to perswade them that he is changing true Religion, and about to bring in grosse Superstition upon them.

And the Prelates shamefully; For they are charged to seduce, and lay the plot, and be the Instruments.

For his Majesty first. This I know, and upon this occasion take it my duty to speake: There is no Prince in Christendome more sincere in his Religion, nor more constant to it, than the King. And he gave such a Testimony of this at his being in Spaine, as I much doubt, whether the best of that Faction durst have done halfe so much, as his Majesty did, in the face of that Kingdome. And this you my Lord, the Earle of Holland, and other Persons of honour, were eye and



care-witnesses of, having the happinesse to attend Him there. And at this day, as His Majesty (by Gods great blessing both on him and us) *knowes* more, so is he more settled and more confirmed, both in the *Truth* of the Religion here established and in *Resolution* to mainetaine it.

And for the Prelates; I assure my selfe, they cannot be so base, as to live *Prelates* in the Church of England, and labour to bring in the *Superstitions* of the Church of Rome, upon themselves and it. And if any should be so foule, I doe not only leave him to Gods *Iudgement*, but (if these *Li-bellers*, or any other, can discover that his base and *irreligious* falsehood) to *shame* also, and severe *punishment* from the *State*. And in any *just* way, no mans hand shall be more, or sooner against him, than *mine* shall be.

And for my selfe, to passe by all the *scandalous reproaches*, which they have most *injuriously* cast upon me, I shall say this onely.

First, I know of no plot, nor purpose of altering the Religion established.

Secondly, I have ever beene farre from attempting any thing that may truly be said to tend that way in the least degree: and to these two I here offer my *Oath*.

Thirdly, if the King had a mind to change Religion, (which I know he hath not, and God forbid he should ever have) he must seeke for other *Instruments*. For as basely as these men conceive of me, yet I thanke God, I know my duty well both to God and the King. And I know that all the duty I owe to the King, is under God. And my great happinesse it is (though not mine alone, but your Lordships and all his subjects with me) that we live under a *Gracious* and a *Religious* King, that will ever give us leave to serve God first, and Him next. But were the dayes otherwise, I thanke Christ for it, I yet know not how to serve any man against the *Truth* of God, and I hope I shall



shall never learne it.

But to returne to the businesse: what is their ~~art~~ to make the world beleive a *change of Religion* is endeavoured? What? why, *forsooth*, they say, there are great *Innovations* brought in by the *Prelates*, and such as tend to the advancing of *Poperie*.

Now that the *Vanity* and *falshood* of this may appeare, I shall humbly desire your *Lordships* to give me leave to recite briefly all the *Innovations* charged upon us, be they of lesse or greater *moment*, and as briefly to answer them. And then you shall clearely see, whether any *cause* hath bin given of these unfavory *Libels*; and withall, whether there be any shew of *cause* to feare a *change of Religion*. And I will take these great pretended *Innovations* in order, as I meet with them.

*First*, I begin with the *Newes from Ipswich*.

Where the \* *first Innovation* is, *that the last yeeres Fast* \* *was enjoined to be without Sermons in London, the Suburbs, and other infected places, contrary to the Orders for other Fasts in former times: Whereas Sermons are the onely meanes to humble men, &c.* \* *pag. 2.*

To this I say *First*, That an *after-age* may, without offence, learne to avoyd any visible *Inconvenience* observed in the former. And there was visible *Inconvenience* observed in mens former flocking to *Sermons* in *Infected places*.

*Secondly*, This was no particular *Act* of the *Prelates*, but the businesse was debated at the *Councell-Table*, being a matter of *State*, as well as of *Religion*. And it was concluded for no *Sermons* in those *infected places*, upon this *Reason*; That *infected Persons* or *Families*, knowne in their owne *Parishes*, might not take occasion upon those *by-dayes* to run to other *Churches*, where they were not knowne, as many use

use to doe, to heare some *humorous* men preach; For on the *Sundayes*, when they better kept their owne *Churches*: the *danger* is not so great altogether.

Nor *Thirdly* is that true, that *Sermons* are the *Onely* meanes to *humble* men. For though the *preaching* of Gods word, where it is performed according to his *Ordinance*, be a great meanes of many good *effects* in the *soules* of Men; Yet no *Sermons* are the only meanes to *humble* Men. And some of their *Sermons* are fitter a great deale for other *operations*: Namely, to stirre up *sedition*, as you may see by *M. Burtons*; for this his printed *Libell* was a *Sermon* first, and a *Libell* too. And 'tis the best part of a *Fast* to abstaine from such *Sermons*.

\* Pag. 3. 2. The second Innovation is. \* That *Wednesday* was appointed for the *Fast-day*, and that this was done with this intention, by the example of this *Fast* without preaching, to suppress all the *Wednesday-Lectures* in *London*.

To this I answer First, that the appointing of *Wednesday* for the *Fast-day* was no *Innovation*. For it was the day in the last *Fast* before this: and I my selfe remember it so, above forty yeares since, more than once.

Secondly, if there had beene any *Innovation* in it, the *Prelates* named not the day; my *Lord Keeper*, I must appeale to your *Lordship*: The day was first named by your *Lordship*, as the *usual*, and *fittest* day. And yet I dare say, and sweare too, that your *Lordship* had no ayme to bring in *Popery*; nor to suppress all, or any the *Wednesday-Lectures* in *London*. Besides, these men live to see the *Fast* ended, and no one *Wednesday-Lecture* suppressed.

\* Pag. 3. 3. The third Innovation \* is, that the *Prayer* for seasonable weather was purged out of this last *Fast-booke*, which was  
(say



(say they) one cause of Shipwracks and tempestuous weather.

To this I say, *First* in the Generall; This *Fast-booke*, and all that have formerly bene made, have bene both made, and published by the command of the King, in whose sole power it is to call a *Fast*. And the *Arch B.* and *Bishops* to whom the ordering of the *booke* is committed, have power under the King, to put in, or leave out, whatsoever they thinke fit for the present occasion; As their *Predecessors* have ever done before them. *Provided* that nothing be in contrary to the *Doctrine* or *Discipline* of the *Church of England*.

And this may serve in the Generall for all *Alterations*, in that or any other *Fast-booke* or bookes of Devotion upon any particular occasions, which may and ought to vary with severall times, and we may, and doe, and will justifie, under His Majesties power all such *Alterations* made therein.

*Secondly*, for the particular. When this last booke was set out, the weather was very seasonable. And it is not the *Custom* of the Church, nor fit in it selfe to pray for seasonable weather when we have it, but when we want it. When the former booke was set out, the weather was extreme ill, and the Harvest in danger; Now the Harvest was in, and the weather good.

*Thirdly*, 'tis most inconsequent to say, that the leaving that Prayer out of the booke of devotions, caused the Shipwracks and the Tempests, which followed. And as bold they are with God Almighty, in saying it was the cause: For sure I am, God never told them, that was the cause. And if God never revealed it, they cannot come to know it; yet had the *Bishops* bene *Prophets*, and foreseene these accidents, they would certainly have prayed against them.

*Fourthly*, Had any Minister found it necessary to use this prayer at any one time during the Fast, he might with case,

case, & without danger, have supplied that want, by using that prayer to the same purpose which is in the Ordinary Liturgy.

*Fifthly*, I humbly desire your Lordships to weigh well the Consequence of this great, and dangerous Innovation. The Prayer for faire weather was left out of the Book for the Fast; Therefore the Prelates intend to bring in Popery. An excellent Consequence, were there any shew of Reason in it.

\* Page 31

4. The Fourth Innovation \* is, That there is one very usefull Collect left out, and a Clause omitted in another.

To this I answer First, As before; It was lawfull for us to alter what we thought fit.

And Secondly, since that Collect made mention of Preaching, & the Act of State forbade Sermons on the Fast-dates in infected places; we thought it fit, in pursuance of that Order, to leave out that Collect.

And Thirdly, for the branch in the other, which is the first Collect, Though God did deliver our forefathers out of Romish superstition, yet (God be blessed for it) we were never in. And therefore that clause being unfittingly expressed, we thought fit to passe it over.

\* Page 32

5. The fifth Innovation \* is, That in the sixth Order for the Fast, there is a passage left out concerning the abuse of Fasting in relation to merit.

To this I answer. That he to whom the ordering of that Book to the Presse was committed, did therefore leave it out; Because in this Age and Kingdome there is little opinion of meriting by Fasting.

Nay, on the contrary, the contempt and scorne of all fasting



*fasting* (save what *humorous* men call for of themselves) is so ranke, that it would grieve any *Christian* man to see the necessary *Orders of the Church concerning Fasting*, both in *Lent*, and at other set times, so vilified as they are.

6. The Sixth Innovation \* is, That the Lady Elizabeth and her Princely Children are dashed (that's their phrase) out of the new Collect, whereas they were in the Collect of the former Booke. \* Pag. 33

For this First, The Author of the *Newes* knowes full well that they are left out of the Collect in the latter Editions of the *Common Prayer-Booke*, as well as in the Booke for the Fast. And this was done according to the Course of the Church, which ordinarily names none in the Prayer, but the Right line descending. Yet this was not done till the King himselfe commanded it. As I have to shew under his Majesties hand.

Secondly, I beseech your Lordships to consider, what must be the Consequence here: The *Queene of Bohemia* and her Children are left out of the Collect, therefore the Prelates intend to bring in Popery; For that (you know) they say is the end of all these Innovations. Now if this be the end and the Consequence, Truly the Libellers have done very dutifully to the King, to poyson his people with this conceit; That the Lady Elizabeth and her Children would keepe Popery out of this Kingdome, but the King and his Children will not. And many as good offices as these have they done the King quite thorow these Libels, and quite thorow his Kingdomes. For My part, I honour the *Queene of Bohemia*, and her Line, as much as any man whatsoever, and shall be as ready to serve them, but I know not how to depart from my Allegiance, as I doubt these men have done.

\* Pag. 3.

7. The Seventh Innovation \* is, That these words (who art the Father of mine Elect and of their seed) are changed in the Preface of that Collect, which is for the Prince and the Kings Children. And with a most spitefull inference, That this was done by the Prelates to exclude the Kings Children out of the number of Gods Elect. And they call it an intollerable impietie and horrid treason.

To this I answer, First, That this Alteration was made in my Predecessors time before I had any Authority to meddle with these things, further then I was called upon by him.

Secondly, This is not therefore to lay any aspersion upon my Predecessor, for he did in that but his dutie: For His Majestie acknowledges, it was done by His speciall direction, as having then no Children to pray for.

And Thirdly, this Collect could not be very old, for it had no being in the Common Prayer Book all Q. Elizabeths time, she having no Issue.

The truth is, it was made at the coming in of K. JAMES; and must of necessitie be changed over and over againe *pro ratione Temporum*, as Times and Persons varie. And this is the Intollerable Impiety, and horrid Treason they charge upon Vs.

In this Method the Innovations are set downe in the *Newes from Ipswich*. But then in M. Burtons *Newes from Friday-street* (called his *Apologie*) they are in another Order, and more are added. Therefore with your Lordships leave I will not repeat any of these, but goe on to the rest, which M. Burton addes.

\* Burtons Apologie. pag. 2.

8. The eighth Innovation \* is, That in the Epistle the Sunday before Easter, we have put out In, and made it, At the Name of Iesus every knee shall bow; which alteration, he saith, is directly against the Act of Parliament.

Here



Here give me leave to tell you 'tis *At the Name of Iesus*, in the late learned *Translation* made in K. IAMES his time. About which, many learned Men of best note in the *Kingdome* were imployed, besides some *Prelates*.

But to this I answer: First, 'Tis true, the *Common Prayer Book* was confirmed by *Act of Parliament*, and so all things contained in it, at the passing of that *Act*. But I hope if any thing were false printed then, the *Parliament* did not intend to passe those slips for current.

Secondly, I am not of opinion, that if one word be put in for another, so they beare both the same sense, that there is any great matter done against the *Act of Parliament*.

Thirdly, this can make no *Innovation*. For *In the Name*, and *At the Name of Iesus*, can make no *Essentiall* difference here. And M. Pryn (whose *Darling* businesse it hath long been to cry downe the honour due to the Son of GOD, at the mentioning of his saving Name IESUS) knowes the *Grammar Rule* well, *In a place, or at a place, &c.*

Fourthly, if there were any error in the change of *In* into *At*; I doe here solemnly protest to you, I know not how it came: For authority from the *Prelates*, the *Printers* had none; and such a word is easily changed in such a negligent *Presse* as we have in *England*. Or if any altered it purposefully, for ought I know, they did it to gratifie the *Preciser* sort. For therein they followed the *Geneva Translation*, & printed at *Geneva*, 1557\*. where the words are, *At the Name* \* in Ostaro. of IESUS. And that is ninety foure yeares agoe; and therefore no *Innovation* made by us.

Fifthly, this I find in the *Queenes Injunctions*\*, without either word, *In* or *At*. *Whensoever the Name of Iesus shall be* \* Injunction. in any *Lesson*, *Sermon*, or otherwise pronounced in the Church, (tis injoyned) that due reverence be made of all persons, young & old, with lowlinesse of Countenance, and uncovering of the heads of the men-kind, as thereunto doth necessarily belong, & heretofore

*both beene accustomed. So here's necessity laid upon it, and custome for it, and both expressed by Authoritie in the very beginning of the Reformation; and is therefore no Innovation now.*

\* Pag 3. 9. *The Ninth Innovation\* is, That two places are changed in the Prayers set forth for the fifth of November: And ordered to be read ( they say ) by Act of Parliament. The first place is changed thus, From, Root out that Babylonish & Antichristian Sect, which say of Ierusalem, &c. Into this forme of words. Root out that Babylonish & Antichristian Sect (of them) which say, &c. The second place went thus in the old: Cut off those workers of iniquity, whose Religion is Rebellion. But in the Booke printed 1635. 'tis thus altered: Cut off those workers of iniquity, who turne Religion into Rebellion, &c.*

To this I say First, 'Tis a notorious untruth, that this Booke was ordered to be read by Act of Parliament. The Act of Parliament indeed is printed before it; and therein is a Command for Prayers and Thanksgivings every fifth of November: but not one word or syllable for the Forme of Prayer. That's left to the Church, therefore here's no Innovation against that Act of Parliament.

Secondly, The Alteration first mentioned, that is, That Sect, or That Sect of them: is of so small consequence, as 'tis not worth the speaking of. Besides, if there bee any thing of moment in it, 'tis answered in the next.

Thirdly, both for that and the second place, which seemes of more moment, and so for the rest not onely in that Book, but that other also for His Majesties Coronation; His Majestie expressely commanded Me to make the Alterations, & see them printed. And here are both the Bookes with His Majesties warrant to each of them. So that herein I conceive I did not offend, unlesse it were that I gave not these men no-

tice



vice of it, or asked them leave to obey the KING.

Against this there can be but two objections, should malice it selfe goe to worke. The one is, that I moved His Majesty to command the Change. And the other, that now, when I saw my selfe challeng'd for it, I procured His Majesties hand for my security.

To these I answer cleerly; First, that I did not move the King, directly, or indirectly, to make this change.

And Secondly, that I had His Majesties hand to the Booke, not now, but then, and before ever I caused them to be printed, as now they are. And that both these are true, I here againe freely offer my selfe to my Oath.

And yet Fourthly, that you may see His gracious Majesty used not his power only in commanding this change; but his wisdom also, I shall adventure to give you my Reasons, such as they are, why this Alteration was most fit, if not necessary.

My first Reason is, In the Litany in Hen. 8. his time <sup>a</sup>: and also under Edw. 6. <sup>b</sup> there was this Clause: From the tyranny of the Bishop of Rome, and all his detestable enormities, from all false doctrine, &c. Good Lord deliver us. But in the Litany in Q. Elizabeths time this Clause about the Pope was left out, and it seemes of purpose, for avoyding of scandall: And yet the Prelates for that not accounted Innovators, or Introducers of Popery. Now 'tis a farre greater scandall to call their Religion Rebellion, then 'tis to call their chiefe Bishop Tyrant.

And this Reason is drawne from scandall, which must ever be avoyded as much as it may.

My second Reason is, that the learned make but three Religions to have beene of old in the world, Paganisme, Judaisme, & Christianity. And now they have added a fourth, which is Turcisme, and is an absurd mixture of the other three. Now if this ground of theirs be true (as 'tis generally received) perhaps it will be of dangerous consequence sadly to

<sup>a</sup> It was put into the Litany of H. 8. his time, as appears in his Primer, with his Injunction before it.

<sup>b</sup> And 'tis in both the Service Bookes of Ed. 6. both that which was printed. 1549. And in that which was after. Ann. 1552.

ly to avow, that the Popish Religion is Rebellion. That some opinions of theirs teach Rebellion, that's apparently true, the other would be thought on, to say no more. And this Reason well weighed, is taken from the very foundations of Religion it selfe.

My Third Reason is, Because if you make their Religion to be Rebellion, then you make their Religion and Rebellion to be all one. And that is against the ground both of State, and the Law. For when diverse Romish Priests and Iesuites have deservedly suffered death for Treason, is it not the constant and just profession of the State, that they never put any man to death for Religion, but for Rebellion & Treason onely? Doth not the State truly affirme, that there was never any Law made against the life of a Papist, quatenus a Papist onely? And is not all this starke false, if their very Religion be Rebellion? For if their Religion be Rebellion, it is not onely false, but impossible, that the same man in the same Act should suffer for his Rebellion, and not for his Religion.

And this K. JAMES of ever blessed memory understood passing well, when (in his Premonition to all Christian Marches \*) he sayth, I doe constantly maintaine that no Papist either in my time, or in the time of the late Queene, ever dyed for his conscience. Therefore he did not thinke, their very Religion was Rebellion. Though this clause passed through Inadvertencie in his time. And this Reason is grounded both upon the practise, and the Justice of the Law.

Which of these Reasons, or whether any other better, were in His Majesties thoughts, when he commanded the Alteration of this clause, I know not. But I took it my duty to lay it before you, that the King had not onely power, but Reason to command it.

\* Pag. 31

10. The Tenth Innovation \* is, That the Prayer for the Navy



*Navy is left out of the late Booke for the Fast.*

To this I say, there is great Reason it should. For the King had no declared *Enemy* then, nor (God beethanked) hath he now. Nor had he then any *Navy* at Sea. For almost all the *Ships* were come in, before the *Fast-booke* was set out.

But howsoever, an excellent consequence it is, if you mark it; The prayer for the *Navy* was left out of the *Booke* for the *Fast*, therefore by that, and such like *Innovations*, the *Prelates* intend to bring in *Popery*. Indeed if that were a piece of the *Prelates* plots to bring in *Popery* from beyond sea, then they were mightily over-seene that they left out the prayer for the *Navy*. But else what reason or consequence is in it, I know not, unlesse perhaps M. *Barton* intended to befriend D. *Bastwicke*, & in the *Navy* bring hither the *Whore of Babylon* to be ready for his *Christening*, as he most prophaneely scoffes.

Well: I pray God the time come not upon this *Kingdome* in which it will be found, that no one thing hath advanced or vshered in *Popery* so fast, as the grosse *Absurdities* even in the *Worship of God*, which these *Men*, and their like, maintaine both in *Opinion* and *practise*.

2. The eleventh Innovation is, \* The reading of the second Service at the Communion-Table, or the Altar. \* Pag. 105.

To this first I can truly say, that since my owne memory, this was in use in very many places, as being most proper, for those prayers are then read which both precede & follow the *Communion*,) and by little and little this *Auncient custome* was altered; and in those places first, where the *Emissaries* of this faction came to preach. And now if any in *Authority* offer to reduce it; this *ancient course* of the *Church* is by and by called an *Innovation*.

D

Secondly,

Secondly, with this the *Rubricks* of the *Common-prayer booke* agree; for the first *Rubricke* after the *Communion* tells us, that upon *Holy-dayes*, though there bee no *Communion*, yet all else that's appointed at the *Communion* shall be read. *Shall be read?* That's true, but where? Why, the last *Rubricke* before the *Communion* tells us, that the Priest, standing at the *North side* of the *Holy Table*, shall say the *Lords prayer*, with that which followes. So that not onely the *Communion*, but the prayers which accompany the *Communion* (which are commonly call'd the *Second Service*) are to be read at the *Communion-Table*. Therefore if this be an *Innovation*, 'tis made by the *Rubricke*, not by the *Prelates*; And \* *M. Burtons* scoffe that this *second service* must be served *in for dainties*, favours too much of *Belly* and *prophanation*.

\* Pag. 105.  
Then the Second Service as dainties must be said there.

12 One thing sticks much in their stomachs, and they call it an *Innovation* \* too. And that is, *bowing*, or *doing Reverence* at our first coming into the Church, or at our nearer approaches to the *Holy Table*, or the *Altar*, (call it whether you will) In which they will needes have it, *That we worship the Holy Table*, or *God knows what*.

\* Page 105.

To this I answer. First, That *God* forbid we should worship any thing but *God Himselfe*.

Secondly, that if to *Worship God* when we enter into His *House*, or approach His *Altar*, be an *Innovation*, 'tis a very Old one.

For *Moses* did *reverence* at the very *doore* of the *Tabernacle*, *Num. 20*. *Hezekiah*, and all that were present with him, when they had made an *end of offering*, bowed and worshipped, (2. *Chron. 29*.) *David* calls the people to it with a *Venite*, *O come let us worship, & fall downe, and kneele before the Lord our Maker*, (*Psal. 95*.) And in all these places (I pray

*Num. 20. 6.*

2. *Chron. 29. 29.*

*Psal. 95. 6.*

mark



mark it) 'tis *badly worship*.

Nor can they say, that this was *Iudaicall worship*, and now not to be *imitated*. For long before *Iudaisme* began, *Bethel*, the *House of God*, was a place of *Reverence* (*Gen. 28*) *Gen. 28. 17. &c* Therefore certainly *Of, and To God*.

And after *Iudaicall worship* ended, *Venite, Adoremus*, as farre upwards there is any track of a *Liturgie*, was the *Introitus* of the *Priest*, all the *Latine Church* over.

And in the daylie prayers of the *Church of England*; this was *retayned* at the *Reformation*; and that *Psalme*, in which is *Venite, Adoremus*, is commanded to begin the *Morning Service* every Day. And for ought I know, the *Priest* may as well leave out the *Venite*, as the *Adoremus*; the calling the people to their dutie, as the duty it selfe when they are come.

Therefore even according to the *Servire-booke* of the *Church of England*, the *Priest* and the *People* both are called upon, for *externall* and *holy Reverence* and *Worship* of *God* in his *Church*. Therefore they which doe it, doe not *Innovate*. And yet the *Government* is so moderate (God grant it be not too loose therewhile) that no man is *constrayned*, no man *questioned*, onely religiously called upon, *Venite, Adoremus, Come, let us worship*.

For my owne part I take my selfe bound to worship with *Body*, as well as in *Soule*, when ever I come where *God* is worshipped. And were this *Kingdome* such as would allow no *Holy Table*, standing in its proper place (and such places some there are) yet I would worship *God* when I came into His *House*. And were the times such, as should beat downe *Churches*, and all the *curious carved worke thereof*, with *Axes*, and *Hammers*, as in *Psal. 74*. (and such times have beene) *Psal. 74. 6.* yet would I worship in what place soever I came to pray, though there were not so much as a stone laid for *Bethel*. But this is the *misery*; 'tis *superstition* now-a-dayes for any

man to come with more *reverence* into a *Church*, then a *Tinker* and his *Bitch* come into an *Ale-house*; the *Comparison* is too *homely*, but my *Iust indignation* at the *profanenesse* of the times, makes me *speake* it.

And you my *Honourable Lords* of the *Garter*, in your great *Solemnities*, you doe your *Reverence*, and to *Almighty God*, I doubt not, but yet it is *Versus Altare*, towards his *Altar*, as the greatest *place* of *Gods Residence* upon earth. (I say the greatest, yea greater then the *Pulpit*. For there 'tis *Hoc est Corpus meum*, This is my *Body*. But in the *Pulpit*, tis at most, but; *Hoc est Verbum meum*, This is my *Word*. And a greater *Reverence* (no doubt) is due to the *Body*, then to the *Word* of our *Lord*. And so, in *Relation*, answerably to the *Throne*, where his *Body* is usually *present*, then to the *Seate*, whence His *Word* useth to be *Proclaimed*. And *God* hold it there, at His *Word*; for, as too many men use the matter, 'Tis *Hoc est verbum Diaboli*. This is the word of the *Divell*, in too many places. Witnesse *Sedition*, and the like to it.) And this *Reverence* ye doe when ye enter the *Chappell*; and when you *approach* nearer to *offer*. And this is no *Innovation*, for you are bound to it by your *Order*, and thats not *New*.

And *Idolatry* it is not, to *worship God* towards His *Holy Table*; For if it had beene *Idolatry*, I presume *Queene Elizabeth*, and *King James* would not have *practised* it, no not in those *Solemnities*. And being not *Idolatry*, but true *Divine Worship*, You will, I hope, give a poore *Priest* leave to *Worship God*, as You selves doe: For if it be *Gods Worship*, I ought to doe it as well as You: And if it be *Idolatry*, You ought not to doe it more than I.

I say againe, I hope a poore *Priest* may *Worship God* with as lowly *Reverence* as you doe, since you are bound by your *Order*, and by your *Oath*, according to a *Constitution* of *Hen. the fifth*, (as appeares <sup>a</sup>) to give due *honour* and *Reverence*,

*Domino*

<sup>a</sup> In Libro Ni-  
gro Windesfo-  
rensi, p. 65.



*Domino Deo, & Altari ejus, in modum virorum Ecclesiasticorum*; That is, to the Lord your God, and to His Altar (for there is a Reverence due to that too, though such as comes farre short of *Divine Worship*) and this in the Manner, as Ecclesiasticall Persons both *Worship* and doe Reverence.

The Story which led in this Decree is this: King Henry the fifth, that Noble and victorious Prince, returning gloriously out of France, sat at this Solemnity; & finding the Knights of the Order scarce bow to God, or but slightly, and then bow towards Him and His Seat, startled at it (being a Prince then growne as religious, as he was before victorious,) and after asking the Reason; for till then the Knights of the Order never bowed toward the King or his Seat; the Duke of Bedford answered, it was settled by a Chapter Act three yeares before. Hereupon, that Great KING replied, Na, Ile none of this, till you the Knights doe it Satis benè, well enough, and with due performance to Almighty God. And hereupon the forenamed Act proceeded, that they should doe this duty to Almighty God, not slightly, but *Ad modum virorum Ecclesiasticorum*, as low, as well, as decently, as Clergie-men use to doe it.

Now if you will turne this off, and say, it was the superstition of that Age so to doe; Bishop Jewell will come in to helpe Me there. For where Harding names divers Ceremonies, and particularly bowing themselves, and adoring at the Sacrament, I say, adoring at the Sacrament, not adoring the Sacrament; there Bishop Jewell (that learned, painefull, and reverend Prelate) approves all both the Kneeling and the bowing, and the standing up at the Gospell (which as ancient as it is in the Church, and a common custome, is yet fondly made another of their Innovations: a) And further, the Bishop addes \*, That they are all commendable gestures, and tokens of devotion, so long as the people understand what they meane, & apply them unto God. Now with us the people did

B. Jewells reply to Hardings answer. Ait. 3. Div. 29.

ever *understand* them fully, and apply them to God, and to none but God, till these *factions* spirits, and their like, to the great *dis-service* of God and his Church, went about to persuade them, that they are *superstitious*, if not *Idolatrous* gestures: As they make every thing else to be, where God is not served *slovenly*.

\* Pag. 45. 105.

13 The Thirteenth Innovation \* is: The placing of the holy Table *Altarwise*, at the upper end of the Chancell, that is, the setting of it North & South, and placing a Raile before it, to keepe it from prophanation, which M. Burton sayes, is done to advance and *fisher* in Popery.

To this I answer, That 'tis no Popery, to set a Raile to keepe prophanation from that Holy Table: nor is it any Innovation to place it at the upper end of the Chancell as the *Altar* stood. And this appeares both by the *Practise*, and by the *Command* and Canon of the Church of England.

First, by the *Practise* of the Church of England. For in the Kings Royall Chappells, and divers Cathedralls, the Holy Table hath ever since the Reformation stood at the upper end of the *Quire*, with the large or full side towards the people.

And though it stood in most Parish Churches the other way, yet whether there be not more reason, the Parish Churches should be made conformable to the Cathedrall and Mother Churches, than the Cathedrals to them, I leave to any reasonable man to judge.

And yet here is nothing done either by *violence* or *command* to take off the *Indifferency* of the standing of the Holy Table either way, but only by laying it fairely before men, how fit it is there should be order, and *uniformity*; I say still reserving the *Indifferency* of the standing.

But howsoever I would faine know, how any *discreet moderate* man dares say, that the placing of the Holy Table

Altar.



*Altar-wise* (since they will needs call it so) is done either to advance or *Vsher* in Popery? For did *Queene Elizabeth* banish Popery; and yet did she all along her *Raigne* from first to last leave the *Communion Table* so standing in her owne *Chappell Royall*, in *Saint Pauls* and *Westminster*, and other places; and all this of purpose to advance or *Vsher* in that Popery which shee had driven out?

And since her death have two *Gracious Kings* kept out Popery all their times, and yet left the *Holy Table* standing, as it did in the *Queenes time*, and all of purpose to advance or *Vsher* in Popery which they kept out?

Or what's the matter? May the *Holy Table* stand this way in the *Kings Chappell* or *Cathedrals*, or *Bishops Chappels*, and not elsewhere? Surely, if it be decent and fit for Gods Service, it may stand so (if *Authority* please) in any Church. But if it advance or *Vsher* in any superstition and Popery, it ought to stand so in none.

Nor hath any *Kings Chappell* any *Prerogative* (if that may be called one) above any ordinary Church to dis-serve God in, by any *Superstitious Rites*. Where, give me leave to tell you, that the *King* and his *Chappell* are most jeeringly, and with scorne abused, in the last leafe of *M. Burtons Mutinous Appeale*, for such it is.

Secondly, this appeares by the *Canon* or *Rule* of the Church of *England* too, for 'tis plaine in the last *Injunction* of the *Queen*; That the *Holy Table* ought to stand at the upper end of the *Quire*, *North* and *South*, or *Altar-wise*. For the words of the *Queenes Injunctions* are these.

The *Holy Table* in every Church (marke it I pray, not in the *Royall Chappell*, or *Cathedrals* only, but in every Church) shall be decently made and set in the place where the *Altar* stood. Now the *Altar* stood at the upper end of the *Quire North* and *South*, as appeares before by the practise of the Church. And there to set it otherwise, is to set it crosse the place, not

In the place where the *Altar* stood: and so *Stulti dum vitant vitia*... weakemen, as these *Libellers* are, run into one *Superstition*, while they would avoyd another; For they runne upon the *superstition* of the *Crosse*, while they seeke to avoyd the *superstition* of the *Altar*. So you see here's neither *Popery* nor *Innovation* in all the *practise* of *Queene Elizabeth*, or since.

These words of the *Injunction* are so plaine, as that they can admit of no shift.

And give me leave to tell you, that a very learned *Prelate* of this *Church*, and one, whom I thinke these men will not accuse, as a man like to advance or vsber in *Popery*, is of the same opinion: 'Tis my Lord the *Bishop* of *Salisbury*.

Some difference was lately rising about placing the *Communion-Table* in a *Parish Church* of his *Diocesse*. The  
 May 17. 1637. *Bishop* carefull to prevent all disorder, sends his *Injunction* under his hand and seale to the *Curate* and *Church-Wardens*, to settle that businesse: In which he hath these two passages remarkable. I have seene and read the *Order*.

The first passage is this; By the *Injunction* of *Queene Elizabeth* (saith he) and by *Can 82.* under *King Iames*, the *Communion Table* should ordinarily be set & stand with the side to the *East wall* of the *Chancell*. Therefore this is no *Innovation*, since there is *Injunction* and *Canon* for it.

The other passage is this; 'Tis *Ignorance* (saith that learned *Bishop*) to thinke that the standing of the *Holy Table* there, relishes of *Popery*. Therefore, if it doe not so much as relish of *Popery*, it can neither advance it, nor vsber it in. And therefore this is a most odious flaunder, and scandall cast upon vs.

So here's enough both for the *Practise* and *Rule* of the *Church* of *England* since the *Reformation*. Now before that time, both in this and other *Churches* of *Christendome*, in the *East & West*, ordinarily the *Holy Table* or *Altar* stood so; A-  
 gainst



gainst this M. Burton sayes little.

But the *Lincolne-Shire Minister* comes in to play the *Puritan* for that. Concerning which *Book* (falling thus in my way) & the *Namelesse Author* of it, I shal only say these *two things*.

The *one* is, that the *Author* prevaricates from the *first* word to the *last* in the book; for he takes on him both for the *Name*, & for the *placing* of the *Holy Table*, & the like; to prove, that *Generally* and *Universally*, and *Ordinarily* in the whole *Catholicke Church*, both *East* and *West*, the *Holy Table* did not stand at the *upper end* of the *Quire* or *Chancell*. And this he must *prove*, or he doth nothing.

Now when he comes to make his *proofes*, they are almost all of them *particular*, few or none *generall* and *concludent*; For he neither brings *Testimonies* out of the *Generall* and received *Rituals* of the *Easterne* and *Westerne Churches*, nor of *Fathers* & *Histories* of the *Church*, which speake in *Generall* termes of all, but where they speake of *particular Churches* only.

So that *suppose* the most that can be, that is, *suppose* his *quotations* be all *truly* alledged, & *true* too in the *sense* that the *Minister* takes them ( though in *very truth*, the *places*, most of them, are neither *truly* alledged, nor *sensed*, ) yet they are but *exceptions* of, and *exemptions* from the *Generall* *praeiudice*. And you both in *Law* & *Reason*, *Exceptio firmat Regulam in non exceptis*. So that upon the sudden I am not able to *resolve*, whether this *Minister* hath done more *wrong* to *himselfe* or his *Readers*, for he hath *abused* both.

The *other* is, that in the *judgement* of very many *learned* men, which have perused this book, the *Author* is clearly conceived to want a great deale of that *learning* to which he *pretends*: or else to have *written* this *Book* wholly, and *Resolvedly* against both his *science* and his *conscience*.

And for my owne part, I am fully of opinion, this *Book* was

thrust now to the Presse, both to countenance these Libellers, and as much as in him lay, to fire both Church and State.

And though I wonder not at the Minister, yet I should wonder at the Bishop of the Diocese (a man of learning and experience) that hee should give Testimony to such a businesse, and in such times as these.

And once more, before I leave the Holy Table, Name, and Thing, give me leave to put you in minde, that there is no danger at all in the Altar, Name, or Thing. For at the beginning of the Reformation, though there were a Law for the taking downe of the Altars, and setting up of Holy Tables in the roome of them; yet in some places the Altars were not suddenly removed. And what sayes the Queene in her Injunction to this? Why, she sayes, That there seemes no matter of great moment in this, saving for uniformity, & the better imitation of the Law in that behalfe. Therefore for any danger or hurt that was in the Altars, Name, or Thing, they might even then have beene left standing but for Vniformity, and the Imitation of the Law.

But howsoever, it followes in the same Injunction, that when the Altar is taken downe, the Holy Table shall be set In, (not crosse) the place where the Altar stood; which (as is aforesaid) must needs be Altar-wise.

14. The Fourteenth and the last Innovation comes with a mighty Charge, and 'tis taken out of an Epistle to the Temporall Lords of His Majesties Privie Councell. Of which Epistle we got one sheet, and so (for ought I yet know) that Impression stay'd. In that Sheet is this Charge: The words are, The Prelates to justifie their proceedings, have forged a new Article of Religion, brought from Rome (which gives them full power to alter the Doctrin & Discipline of our Church at a Blow, as they interpret it,) and have foisted it (such is their language) into the beginning of the Twentieth Article of our Church.



Church. And this is in the last edition of the Articles, Anno 1628. in affront of His Majesties Declaration before them, &c.

The Clause (which they say is forged by us) is this: The Church; that is, the Bishops, as they expound it) hath power to decree Rites & Ceremonies, and Authority in matters of Faith. (The word is Controversies of Faith, by their leave) This Clause (say they) is a forgery fit to be examined, & deeply censured in the Star-chamber. For 'tis not to be found in the Latin or English Articles of Edw. 6. or Q. Elizabeth, ratified by Parliament.

And then in the margent thus; If to forge a Will or Writing be censurable in the Star-chamber, which is but a wrong to a private man: How much more the forgery of an Article of Religion, to wrong the whole Church, and over-turne Religion which concernes all our soules.

This is a heavy charge, my Lords: But I thank God the answers easie.

And truly I grant, that to forge an Article of Religion in whole or in part, and then to thrust it upon the Church, is a most haynous crime, farre worse than the forging of a Deed. And is certainly very deeply censurable in this Court. And I would have humbly besought you, that a deepe censure might have beene layd upon it, but that this sheet was found after, and so is not annexed to the Information, nor in Judgement at this present before you.

But then, My Lords, I must tell you, I hope to make it as cleare as the day, that this forgery was not, that this clause mentioned was added, by the Prelates to the Article, to gaine power to the Church, and so to serve our turnes. But that that clause in the beginning of the Article was by these men, or at least by some of their Faction, razed out, and this to weaken the just power of the Church, to serve their turnes.

They say (to justify their charge) that this clause is not

to be found in the *Articles*, *English* or *Latine*, of either *Ed. 6.* or *Q. Elizabeth.*

*I answer.* The *Articles* of *Edw. 6.* and those made under *Q. Elizabeth* differ very much. And those of *Ed. 6.* are not now binding. So whether the *Clause* be in or out of them, 'tis not much materiall.

But for the *Articles* of the *Church of England*, made in the *Queenes* time, and now in force, that this *clause* for the power of the *Church* to decree *Ceremonies*, and to have *Authority* in controversies of faith, should not be found in *English* or *Latine* Copies, till the *Yeare*, 1628. that it was set forth with the *Kings Declaration* before it, is to me a miracle; but your *Lordships* shall see the falsehood & boldnesse of these men.

What? Is this affirmative *clause* in no *Copie*, *English* or *Latine* till the *Yeare* 1618? Strange: Why, my *Lords*, I have a *Copie* of the *Articles* in *English*, of the *Yeare*, 1612. And of the *Yeare*, 1605. And of the *yeare* 1593. and in *Latine* of the *Yeare*, 1563. which was one of the first printed Copies, if not the first of all. For the *Articles* were agreed on but the *Nine and twentieth day* of *January*,

Anno 1563. According to the *English* Account. According to the *Latine* Account. And in all these, this *Affirmative Clause* for the *Churches* power is in. And is not this strange boldnesse then to abuse the *World*, and falsely to say 'tis in no *Copie*, when I say so out of my owne store, am able to show it in so many, and so aunciently.

But my *Lords*, I shall make it plainer yet. For 'tis not fit concerning an *Article* of *Religion*, and an *Article* of such consequence for the *Order*, *Truth*, and *Peace* of this *Church*, you should rely upon my *Copies*, be they never so many or never so auncient.

Therefore I sent to the *Publike* *Records* in my *Office*, and here



here under my Officers hand, who is a *Publike Notary*, is returned me the *Twentieth Article* with this *Affirmative Clause* in it. And there is also the whole *Body* of the *Articles* to be seene.

By this, your *Lordships* see how free the *Prelates* are from forging this part of the *Article*. Now let these men quit themselves and their *faction*, as they can, for their *Index Expurgatorius* and their foule *Rasure* in leaving out this part of the *Article*. For to leave out of an *Article* is as great a *Crime* as to put in. And a *Maine Rasure* is as censurable in this Court as a *forgery*.

Why, but then my *Lords*, what is this *Mystery of Iniquity*? Truly, I cannot certainly tel, but as far as I can, I'll tel you.

The *Articles* you see were fully, and fairly agreed to, and subscribed in the year 1562. But after this, in the year 1571. there were some that refused to subscribe, but why they did so, is not recorded. Whether it were about this *Article* or any other I know not. But in fact this is manifest, that in that year 1571. the *Articles* were printed both in *Latine*, and *English*, and this *Clause* for the *Church* left out of both. And certainly, this could not be done, but by the malicious *tunning* of that *Opposite Faction*. And though I shall spare *dead mens names* where I have not *certainty*, Yet if you be pleased to look backe, and consider who they were that Governed busineses in 1571, and rid the *Church* almost at their pleasure; And how potent the *Ancestors*, these *Labellers* began then to growe, you will thinke it no hard matter to have the *Articles* printed, and this *Clause* left out. And yet tis plaine, That after the *stirre* about *Subscription* in the year 1571. the *Articles* were setled and subscribed unto at last, as in the year 1562. with this *Clause* in them for the *Church*. For looking farther into the *Records* which I have in mine hands, I have found the *Book* of 1562 subscribed by all the *Lower house* of *Convent* at this very year of *Convent*, 1571. On John *Elmer* who



was after Lord Bishop of London, being there Prologuitor: Alexander Nowell Deane of Saint Pauls, having beene Prologuitor in 156; and yet living and present and subscribing in, 1571. Therefore, I doe here openly in Starre-chamber charge upon that pure Sect this foule corruption of falsifying the Articles of the Church of England; let them take it off as they can.

I have now done, and 'tis time I should, with the Innovations charged upō the Prelats, & fit to be answered here.

Some few more there are, but they belong to matter of Doctrine, which shall presently be answered, *Iusto Volumine*, as large, to satisfie all well-minded people. But when M. Burtons Booke, which is the maine one, is answered, (I meane his Booke, not his Rayling) neither Prynne, nor Bastwicke, nor any Attendants upon Rabshaketh shall by me or my care be answered. If this Court find not a way to stop these Libellers abuses & print, for me they shall royle on till they be weary.

Yet nothing more I beseech you, give Me leave to adde, 'Tis Master Burtons charge \* upon the Prelates. That the Censures formerly laid upon Malefactors, are now put upon Gods Ministers for their Vertue and Piety.

I have charged this too. But if he or any man els can shew that any man hath beene punished in the High Commission, or else where, by the Prelates, for Vertue and Piety, there is all the reason in the world we should be severely punished our selves. But the truth is, the Vertue and Piety for which these Ministers are punished, is for preaching Schisme and sedition, many of their Sermons being as bad as their Libels; As Burtons Libell was one of his Sermons first. But whether this stuffe have any Affinity with Vertue and Piety, I submit to any Christian Reader.

And yet Mr. Burton is so confident of his Innocency, even in this cause wherein he hath so fully carryed himselfe, that he breakes forth into these words, I never so much as once dreamed, that Impiety and Impudency is false in such a Christian

\* Page 175.

\* Page 7.



*Christian State as this is, and under such a gracious Prince, durst ever thus publikely have called me in question, and that upon the open Stage, &c.*

You see the boldnesse of the *Man*, and in as bad a cause, as (I thinke) in this kind ever any man had.

I shall end all with a passage out of *S. Cyprian*, <sup>f</sup> when <sup>Lib. 2. Ep. 3.</sup> he, then *Bishop of Carthage*, was bitterly railed upon by a pack of *Schismatickes*, his answer was, & 'tis now mine: They have railed both bitterly and falsly upon me, and yet *Non oportet me paria cum illis facere*; it becomes not me to answer them with the like, either *Levities* or *Revilings*, but to speake and write that only which becomes *Sacerdotem Dei*, a *Priest* of *GOD*.

Neither shall I in this give way (though I have beene extremely vilified) to either grieve or passion to speake, remembering that of the *Psalmist* \* *Psalm. 37. Fret not thy selfe, else* <sup>\* Psalm. 37.</sup> *shalt thou be moved to doe evill.*

Neither yet by *Gods grace* shall *Reproaches of such* me as these, make me faint or start aside, either from the *Right way* in matter of *practise* (they are *S. Cyprians* words againe \*) or à *certâ regulâ*, from the certaine rule of *faith*. \* <sup>Is. p. 10.</sup>

And since in former times, some spared not to call the *Master* of the house *Beelzebub*, how much more will they be bold with them of his household, as it is in *S. Matthew*\*, *Cap.* <sup>\* S. Mat. 10. 25.</sup> *10.* And so bold have these men beene; but the next words of our *Saviour* are, *Feare them not.*

I humbly crave pardon of your *Lordships* for this my necessary length, and give you all hearty thanks for your *Noble patience*, and your *Iust and Honourable censure* upon these Men, and your *Unanimous dislike* of them, and defence of the *Church*.

But because the *businesse* hath some reflection upon my selfe, I shall forbear to censure them, and leave them to *GODS mercy*, and the *KINGs justice*.

FINIS.